000 smoke, and rub the incisions with the powder. They will then be able to aim straight (See Annotatio 15). The powder specially prepared from the tendons of slain enemies will be spread on the paths during future wars ; foes marching on it unknowingly will suddenly become unable to walk and will easily be killed.

The Zulus are said to have the same customs as the Pedis.

726 I cannot guarantee that all the Thonga clans observe all these
789 customs.[1] The Nkuna magicians, in olden times, before they were
278 influenced by their Pedi neighbours, used to dissect the tendons
751 of the back (riringa) of the slain enemy, which they smeared
826 with his medulla and hung to the shields of the warriors... Enemies seeing these shields would "tjemeka nhlana" — "have their backs broken," a figurative expression which means to be terror stricken. A part of the body was also preserved and mixed with the war-medicine ; the idea which underlies this custom being evidently this : when you have eaten the flesh of your enemies, you have absorbed all their strength and they are unable to do you any further harm (1). We have seen that the "mbhulo," the "nyokwekulu," all the powerful "medicines of the country" carefully kept in each clan, contain a little human flesh. These drugs are used as protective war medicines ; most probably owing to the same principle.

II. *The treatment of the slayers.*

727 To have killed an enemy on the battle-field entails an immense
775 glory for the slayers ; but that glory is fraught with great danger.

266 (1) This custom is the only remnant of anthropophagy remaining amongst the Thongas, and I wonder if this superstition is not the true explanation of the origin of cannibalism. Where cannibalism still prevails, as amongst the Faŋ of the Congo, I am told that the bodies eaten are generally those of hostile clans, or occasionally that of a wife (who belongs to another clan according to the laws of exogamy). Is it not probable that, in the beginning, these feasts had a ritual and military value similar to that which we find in the administering of the war-medicine in South African tribes? In the course of time, the Faŋ acquired a taste for human flesh and ate it for their own pleasure. Dealing with anthropophagy, I must not forget that it occurred in several instances in South Africa after the devastation brought about by the Zulu expeditions of 1820-1830. In Zoutpansberg, in the mountains of Drakensberg, Natives reduced to starvation began to eat their fellow men. This also happened in the Bokhakha during the reign of Queen Male. (See Part IV.)

[Ibid. pp. 476-477 -- Analyst.]

262 731 lakes, to find the tubers of the nenuphars (Nymphea stellata), and cook these indigestible roots (matibu). They have also gone so far as to make flour of the pith of the palm trees (mimale). They disinter the bodies of dead animals, or cram themselves with *masala*, which often engenders serious vomiting. Some eat big Copris beetles.

Such famines were frequent in former times, and special years are still known as having been years of *ndlala*. So, in the chronology of Shinangana (Part IV) the year 1875 (?) was called "the year of the Magadingele famine." On the Coast the Goñhwen famine is still remembered (1). The proximity of a seaport which is easily provisioned, and the possibility of earning money wherewith to buy rice and maize constitute a real advantage which Natives are the first to recognise. In this respect civilisation has rendered signal service to the Thonga commissariat!

266 (1) It does not appear that starvation ever induced Thongas to practise cannibalism on any considerable scale. Cases are known of this happening as when, during the war of 1895, a Ronga killed a man and ate his lungs and kidneys quite raw. He was prosecuted and deported to Mozambique. In the mountains, the Ba-Pedi and Ba-Sutho began to consume human flesh after the raids of Chaka and his generals. They first ate the corpses; then, having acquired a taste for this food, they began to attack travellers, springing out from the caves in the mountains, where they were hiding; they even made organised expeditions in search of men to devour. These cannibals are known by the name of Makhema and caused the Queen of the Bokhaha, Male, to change her residence (I. p. 477).

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which are at the root of the idea of the double existence of the baloyi. 2) *Cannibalism*, which has perhaps never existed as a general custom in South Africa, but has been practised sporadically in times of famine, and has left a feeling of disgust and horror in the minds of later generations ; this feeling is also manifested in the numerous Ogre tales. 3) The *terrible hatred* of which the Native mind is capable. If some people venture to accuse members of these tribes of such awful acts as those of killing and eating human beings, it is because they know that a Native who hates would not shrink from anything to satisfy his desire of vengeance.

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We must however remember that the witchcraft superstition was universally found amongst our own forefathers, and that there were epidemics of it in the XIVth, XVth and even the XVIth centuries, hundreds of wizards having been tortured and burnt in most European countries, after having been tried before regular Courts. I have tried to establish a parallel between the ideas and practices of witchcraft in French Switzerland and those of the Thongas. The results of the comparison are very curious. I cannot give them all here, and must refer the reader to the Paris Revue *Foi et Vie*, No. of October, 1910, in which they were published. The most striking difference is this. Amongst Thongas, we are still in the *predualistic age*, viz., the opposition between a good, moral Spirit (God) and bad, wicked spirits (demons, Satan) does not yet exist in Religion. So the power of God is not invoked to reveal the wizards, or to protect the innocent against their spells. But the same animistic conceptions evidently formed the basis of European as of African witchcraft.

This superstition has a deadly effect on Native life. It is a continual source of trouble, fear, quarrels, sorrow. Strange to say, it has been on the increase in recent years. It ruins the villages. — "Formerly," say my informants, "you could see villages of ten or twenty huts. Now the accusations of witchcraft have broken them up. Each man builds his own hut apart, from fear of being bewitched, or because he is suspected of being a noyi (1)."

(1) The evil affects the Native Christian communities also, fostering hatred amongst them, and this animistic doctrine is much more difficult to overcome than ancestrolatry, which is very quickly and completely abandoned by converts.

Some Christian Natives are so convinced that witchcraft is a reality that they interpret Matt. X. 28 by saying that "those who kill the body and who must not be feared" are the baloyi. Unhappily a Zulu translation of the Greek word *φαρμακοί* by the word corresponding to baloyi, in Revelation XXII, v. 15, confirmed them in